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The Non-Subscribing Presbyterian

No. 309. JUNE, 1932.

LIFE. "Life was Light."

LIGHT. "God is Light"

LOVE. "God is Love."

CONTENTS;

Notes and News	Front Page	Visit of Rev. Magnus C. Ratter	66
Life and Light—Ullin	62	Obituary	67
The Church's Work To-day, by R. Nicol Cross	62	Reports	67
Reviews	64		

NOTES AND NEWS.

"God is Life, and Life is one throughout the vast sweep of its manifestations. God is Light, and Light can be no other than itself even though refracted into its component rays. God is Love, and Love is the perfect Universal, excepting nothing, excluding nothing, for no existence can fall outside the Whole."—Charlotte E. Woodsin *Christianity Reborn.*

* * *

The Rev. R. Nicol Cross, M.A., was invited to give the closing address at the General Assembly at Birmingham on April 15th, and reluctantly consented. With his permission we reproduce as much as our space allows of what we feel sure our readers will admit is an inspiring and helpful utterance.

* * *

There is something about the Rev. Alfred Hall that reminds one of a ship's captain. He has taken hold of the helm with confidence and ability. These are dark times, for financial and other reasons, but the Assembly has as its President a man who is sure of himself and knows what he is about; he has good sense himself and knows "that it is necessary for our progress for the members of our churches to develop a denominational sense." In Sheffield Mr. Hall has a very great influence, and his church is a power in the community. That can be said, with equal truth, of several of the ministers of the Assembly who have churches in large centres of population.

* * *

The Rev. Magnus C. Ratter lectured on the Indian mission in the Central Hall, Belfast, on Monday, 23rd inst. We recommend Mr. Ratter's book, "TO NANGROI, a Romance of the Khasi and Jaintia Hills," which is reviewed in these pages, and which should be in every Sunday school library. The hill-tribe congregations, which rose spontaneously out of native leadership and which have had to rely largely upon themselves, have done remarkably well and afford a good example in many ways to our own congregations at home. We must not consider the Hindus as being of the earliest races in India. They were originally Aryan invaders who came from the North, from Central Asia, and the caste system largely originated through certain sections of them inter-marrying with native races. The Brahmans themselves were as rigid as Jews in keeping themselves separate, and they are almost white. As our author tells us, the Khasi Hill tribes never had anything to do with Hinduism. Their ancient worship is described a sort of Ainimism, worship of nature spirits, a nature worship based on fear of serpents and so on; traces of this influence still remain with them. They have been more fortunate than many of their Indian brethren in being secluded away among their hills and allowed to live their own lives and develop peacefully as they have done. Looking at the map we see that this district is almost outside of India altogether, to the east, north of Assam.

* * *

"The soul of man is the soul of the world-problem," says the Rev. R. Nicol Cross. Precisely! Solve your own problem and you solve the world-problem. J.B.

* * *

SYNOD MEETINGS.—Notices and Programme of the Meetings of the two Synods will be issued to the Congregations in due course. The Rev. Dr. Rattray, will give the Synod Lecture on Tuesday evening, June 21st, and the Sermon of the out-going Moderator will be delivered on the Wednesday.

LIFE AND LIGHT.

If the One Life is shared by all, then are we in a special manner related to all; we have a brotherhood with more than the human race, we have a brotherhood with rocks and plants and animals, and that gives us a duty towards these, a duty to the world in which we live; a duty, for instance, to preserve natural beauty. In the changes that are coming, in the breaking up of great estates there is great danger of the complete destruction of natural beauty. England, for instance, has always been famous throughout the world for natural beauty because of the great estates with their woods and meadows. Under present economic conditions it is to be feared that little thought and care are being taken that, while unavoidable changes have to be made, there shall be sufficient beauty still preserved. Beauty is as necessary to the human soul as food is to the body; for a population to have to grow up without beauty, just in the midst of bleakness and ugliness, the influence upon character, upon development, will be such as to put progress backward, and to turn the garden into a desert. In a very deep subtle way, because we are linked to the One Life in and through all, we have a brotherhood even with the landscapes, with trees and mountains. This is not mere talk! The Government has made laws for a National Trust to preserve natural beauty, and the Cumberland Lake district is under that protection.

This unity of Life means regard for the rights of animals as well as for human beings. Thus we come back to the two foundation truths of Christianity, the Fatherhood of God, the Brotherhood of Man; though we need to extend the idea of Brotherhood. We hear a great deal about solving problems; everybody more or less reads and thinks and talks about these problems. A great matter with reference to it all is in the attitude we take up. Do we really want these problems solved, do we really want the world to be a better place to live in? We may have imperfect systems to live under; but a great deal depends on the attitude people themselves take up. If the attitude is one of goodwill and hearty intention to make the best of circumstances there may be better results than those under a constitution that is perfect without this heartiness and goodwill. By this attitude the Divine Wisdom is proven to be of practical value. Then, there is the new interest in life, the new zest and joy in life through noticing for ourselves how true it is that "Wisdom mightily and sweetly ordereth all things." You cannot look at the stars and think of the wonder of it all without seeing how the Divine Wisdom is to be traced there. The Divine Wisdom is a light bringer, illumining our understanding, showing us "sermons in stones and books in running brooks."

It throws new light upon Religion, helping us to discern what is real and lasting in Religion, and revealing our own religion of Christianity as much more magnificent than the crude ideas that vast numbers have concerning it. Christianity is not a system of narrow doctrines, but a widespread, living and loving influence bringing with it health and cheer, and opening out new vistas of knowledge and attainment. ULLIN.

THE CHURCH'S WORK TO-DAY

By R. Nicol Cross, M.A.

From the closing address delivered to the General Assembly at Birmingham, April 15, 1932.

Perhaps never since Christianity was well established as the religion of the West has the Church been at such a discount in the general community, and faith in its mission more difficult to sustain. The day has gone when it was able to gather every creative human interest under its wing, to give it a sacred sanction and allot it a subservient sphere in a unified order of life, in which religion wore the crown and xercised control. Religion has become but one province, and that a much neglected one, in the widening kingdom of life. A minister of religion is only to be distinguished from ordinary men by the style of his collar and the cut of his coat, and often not by that nowadays.

Nevertheless, it will be an ill day for the world when we cease to magnify the office of the ministry as a peculiarly sacred vocation, or to recognise that to the Church has been committed a very distinctive work, which the more it changes in adaptation to changing times and circumstance the more it remains the same yesterday, to-day, and for ever.

Complaint has been heard that our ministry has lost its power of leadership, by which I think is meant leadership in the realms of social and other reform. I feel very keenly that our day, which has parted almost overnight with traditional canons and authorities, in philosophy, art and morals, as well as in

religion, needs all the leadership of insight, wisdom, and discerning sympathy which the Church can put at its disposal. The Church must not be shocked at the current abandonment of inherited ways or ideas, nor be afraid of that new sense of oppression and wrong in various customs and institutions previously held sacrosanct, which approximates to a spiritual revelation. There is no reason to hold that the nineteenth century reached finality in the evolutions of the best moral and social conventions in regard to human conduct and relationships. There is still necessity for progress, and I have faith in the modern demand for change in adaptation to the developing life of man in Society.

Disciplined Revolt.

But the revolt requires to be disciplined by regard for the permanent conditions of human wellbeing in community, and it needs to be inspired and directed by the highest spiritual motives and ideals. Otherwise, instead of reaching the heaven we imagined we may become as Sodom and like unto Gomorrah.

There is an ancient proverb that the corruption of the best is the worst; and that is the ground of a special challenge to the Church for contemporary leadership and the exercise of its divine resources, in order to secure that the new forms and liberties which the creative impulse stirring in our times desiderates will not be exploited by the lower and more degenerate elements in mankind, rather than by the higher and more truly progressive. For if to the past has not been granted social and moral finality, neither to the present is granted moral and social infallibility.

It is harder to redeem human nature than to revolutionise social or political systems, and it is that hard but ever necessary task to which, as I believe, the Church is permanently and particularly called. Its main work is to provide the new men without whom the new heaven and the new earth, even if miraculously created, would soon revert to the old features. The fairest architecture will collapse if built out of bad bricks and mortar. Moral principle and spiritual character are the only foundation that can carry the weight of the social sky-scrapers the idealist sees in his dreams. The secret is not available for running an A1 democracy on a C3 morality. And there is a dire need of the Church so long as it can create and sustain the personal ethics in default of which no political or economic systems can save humanity. The soul of man is the soul of the world-problem. And need I remind you that such ethical principles must find their application and be honoured in all the mutual relationships of individuals and groups within the State and beyond it in the wider Commonwealth of Humanity. For the Church has a divine mission which transcends all divisions and boundaries of nationality or class; its allegiance is to the God of all; its concern, for man as man.

Faith in the Ideal.

So, I should declare that another of the main and indispensable functions of the Church is to keep the ideal before the eyes of men, and to inspire them with faith in it. How much that is needed! It is so easy to close one's eyes to the ideal altogether, to become "tired of gazing on the pilot stars." How few there are:

> Who rowing hard against the stream
> See distant gates of Eden gleam,

and who keep to the end their faith that it is not just a dream!

Is it not even here that the Church can do its greatest work for man to-day, a work *no other* institution can do, in restoring its *spiritual securities* to a world that has so largely lost them? There are various ways of describing an age, but I think this age might be summed up as *one that is seeking for lost securities*. All around there is going on the pathetic passionate search of masses of men for economic security, and of communities of men for national security. But deeper than its need for national security, deeper than its hunger for economic security, is the need and the hunger in the deepest heart of man for spiritual security, the security of his spiritual intuitions, ideals and values.

Humanism is noble, humanism is necessary, but humanism is not enough. Religion without revelation! I have never known anything that is not an inexplicable datum *revealed* from out the unknown.

Last Good Friday night I listened to the Transformation Music from Wagner's "Parsifal," wirelessed through the air. Again and again, through all the combinations of instruments and permutations of sound, the same theme was sent forth, the same phrase renewed; varied harmonies took shape and dissolved; varied tones were summoned forth from strings of violin and harp, from hollow shells of wood and brass, and conjured away. But ever and ever again from the sweep and flight of mingled notes the great composer

caught his theme and sent it beating upwards like a tide through the rising and falling waves to pour its changeless rhythm upon the listening ear.

Even so, through all the coming and going of human media, through all the variation of accent, amid the creation and dissolution of the frail and fleeting structures of man's thought and life, the Church must never lose its master theme; it must still make men hear the master-word; and is not that word, that theme, ever the same—*God* and the Unseen, the Eternal, Spiritual, the Divine? *God* in whose will is our peace—"the fountain light of all our day, the master light of all our seeing."

When he who holds communion with the skies
Has filled his urn where these pure waters rise,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
Which tells us whence his treasures were supplied.

REVIEWS.

TŌ NANGROI, A Romance of the Khasi and Jaintia Hills, by Magnus C. Ratter. Price 1/-—*The Lindsey Press.*

By the time this number is published many of our readers will have had the opportunity of hearing the author himself lecture on this subject. In an attractive little book, Mr. Ratter gives a very interesting account of his visit to the Unitarian Churches in these hills. The book has illustrations showing two of the churches and congregation of one of them, as well as the Khasi going to market, and reaping rice, picking tea leaves, and a cremation, a man wearing a rain shield for work in the fields, and other items of interest. There is a map of the district, which is more interesting when compared with the atlas, and a very vivid idea is conveyed of this Unitarian community and of the way in which unaided by any white Unitarian they have worked on. The book is dedicated to Hajom Kisso Singh and "all brave souls who have stood alone," the pioneers of the community. There are so many items of interest that it is difficult to make a choice. "The national sport is archery, and in the past archery meetings were frequent" In the dense jungle on the hill sides "tigers, elephants, bears, buffaloes, jackals, leopards and wild hogs abound, these often do destruction to native settlements." In a neighbouring village to where Mr. Ratter was once staying a tiger seized a woman working in the fields with her cattle, and Mr. Ratter joined the search-party next day. "It was a sad forenoon." The district is about the size of Wales, and in many ways resembles Wales, and because of the Welsh Calvinistic Mission there is a great deal of religious fervour resembling that of Wales.

THE RELIGION OF TIME AND THE RELIGION OF ETERNITY, by P. H. Wicksteed, M.A., Litt.D. Price 1/-—*Lindsey Press.*

There is a foreword by Principal J. H. Weatherall, a preface and a summary which are all of great help in grasping the leading ideas of this very concentrated book first issued in 1899. Dr. Wicksteed was one of the finest men the Unitarian body ever had, and his words were full of life and inspiration. His message in this book comes at an opportune time, when there is so much attention all over the world to the meaning of the Eternal Now, and "diving in" through the present moment into the Eternal. "Read and read again," says the foreword, "till the word Eternity shall have got loose from the suggestion of Past, Present and Future." Dr. Wicksteed pleads for a sympathetic study of the Middle Ages, for the best thought which followed the Reformation really had its roots prior to that event. He puts in a strong word for Thomas Aquinas, "the Angelic Doctor." "The developed scholasticism for which Aquinas stands is now felt to represent an august system of thought which the historian of civilization and the student of human nature cannot neglect." Every page is rich with instruction and suggestive thought.

ORDERS OF WORSHIP, and OCCASIONAL SERVICES. Price 2/-—*Lindsey Press.*

The former has been prepared for the use of Unitarian and Free Christian Churches. There are eight services, with additional special services. It discontinues what was a feature in "Common Prayer for Christian Worship," in omitting the words "Through Christ" at the end of the prayers. That was done in the later edition known as the "Ten Services," in the preface to which there is reference to "spiritual temperature above the freezing point." The present services have the merit of brevity, and retain somewhat more of liturgical richness than some prayer books which have from time to time been put forward.

The second book is evidently intended more for the use of ministers, and is interleaved with blank pages for anything of the minister's

own composition. We prefer the word "Baptism" to "Christening," as one we are more familiar with. There appears a "Churching" service, as well as a confirmation service styled "Dedication to Membership of the Church." In the "Lord's Supper,', the example is fo lowed of what is now done in some Church of Eng and parishes of using "The first and greatest commandment and the second like unto it." That is instead of the Ten Commandments. But the rea-on why the Ten Commandments were inserted for the first time in the Second Prayer Book of Edward VI. was to retain the "Kyrie eleison, Christe eleison, Kyrie eleison," each repeated three times and rendered "Lord have mercy upon us, Christ have mercy upon us," this being a usage from the very earliest of Christian liturgies. The main argument for a liturgy at all is that it helps to preserve the continuity of the language of devotion. One of the gems of sacramental prayers in "Christian Worship" and "Ten Services"—"Under the veil of earthly things," has been dropped out. A long address is given, the use of which is optional. We presume most ministers would prefer to give their own addresses.

LIBERAL EDUCATION FOR EVERYBODY, by Sir Michael Sadler. Price 1/-—*Lindsey Press.* The Essex Hall, Lecture, 1931.

Sir Michael is the Master of University College, Oxford. This is a theme on which democracy needs guidance, and our lecturer speaks a word in season. "A sound body; a sound mind; mind and body practised in the rhythm of interaction; the spirit of freedom and the spirit of obedience, courage in thought; courage in doing things. Liberal education for everybody is, in essence, Christian democracy."

NO. 9—RELIGION, Its Modern Needs and Problems, "Miracles and Modern Knowledge," by S. H. Mellone, M.A., D.Sc. *Lindsey Press.* Price 1/-.

Dr. Mellone deals with miracles and the history of religion, and in the life of Christ, tracing the theme through the routine of nature and miracles and modern science. Dealing with the Resurrection, Dr. Mel one touches on what is frequently a controversial point, "If Paul had known anything of the story of the empty tomb and its sequel, as related in the Gospels, he would not have omitted to refer to it, laying as he does such supreme stress upon the Resurrection. Not only does he not mention it; his own distinction (in the same chapter) between the natural and the spiritual body is inconsistent with the re-animation of the same body of Jesus which was laid in the grave."

NO. 10—STEPS TO THE RELIGIOUS LIFE, by William Whitaker, M.A.Oxon. Lecture on Christian Doctrine at the Unitarian College, Manchester. Price 1/-.

This is a book worthy of one occupying the position of Mr. Whitaker, a book for a thoughtful, earnest Christian. "Old Testament and New Testament religion is not principally theological doctrine, or ritual, or miracle, but righteousness, goodness, duty, faithful living, devotion to truth, nobility of character, self-forgetful love, walking uprightly and swearing to one's own hurt and changing not. Here are the things that constitute the groundwork of any decent intercourse among beings worthy of the name of man, and they are the main stuff of Bible religion."

EUCHARIST.

The golden Sun,
Sinks down behind the hills,
But
He does not go until
He has poured down
Into the valley
A brimming cup
Of loveliness.

Think, children of earth,
Drink of my blood
And Live!
Beauty
Is the Sacramental Blood
Of the Universe!

PETER GRAY WOLF
(California.)

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

We would invite our readers' attention to the advertisements, and to note that Expository Tracts are to be had free at the Depository.

* * *

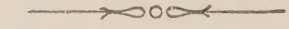
Be not charmed with your own virtue.

VISIT OF REV. MAGNUS RATTER.

At the invitation of the Non-Subscribing Presbyterian Church of Ireland, the Rev. Magnus Ratter, who has been touring India, as a representative of the General Assembly of Unitarian and Free Christian Churches, visited the North of Ireland, and on Sunday, May 22nd, preached at the First House, Belfast, and also at Larne, and on Monday evening, May 23rd, delivered a public lecture at the Central Hall where visitors from the country found a generous tea awaiting them. The hall was filled. The Rev. R. Nicol Cross, M.A., presided, and the Rev. J. G. Davies of Comber opened the meeting with prayer. At the end of the hall, pictures and photographs collected on the tour, were exhibited. The lecture supplemented in a most interesting way, the account given in TŌ NANGROI. Mr. Ratter explained very carefully, that in no sense of the word had he gone out to India as a missionary; it was simply at the request of the Assembly, which considered that the time had come, when it would be opportune and beneficial to renew the contact made by Dr. Sunderland and the Rev. Fletcher Williams, nearly forty years ago.

Missionaries in the past had done most excellent work and the names of some of the pioneers were greatly reverenced to-day, but the term "missionary" at the present time was not acceptable in India. The question at present was one "of approach." Any attitude of superiority would be deeply resented, while that of friendliness and co-operation on the part of visitors would be heartily welcomed. The Brahmo Somaj and the Unitarianism of the Kkasi Hills, by which the Assembly had contact with India were both spontaneous native growths, though very different from each other. The Brahmo Somaj was founded by Raja Rammohun Roy, who had read the New Testament for himself, and gave up caste, and wrote a book—"The Precepts of Jesus the Guide to Peace," and the outcome was a fusion of Christianity and Hindu Theism. Then followed leaders such as Keshub Chunder Sen and Mazoomdar, who built up the Somaj, which has accomplished a great social and educational upliftment. Apart from meetings of the Brahmo Somaj, Mr. Ratter addressed Universities and public gatherings, and everywhere received courteous attention and hospitality. He had realised what "home life" meant in India and most emphatically repudiated the misrepresentation of Indian women and home life contained in certain books which he would not advertise by naming. The kindness which everywhere he experienced both among the Brahmos and Khasi Hill Unitarians was beyond his power to express. The visit to the Khasi Hills so charmingly told in the little book TŌ NANGROI, was made much more vivid by the spoken word. The Khasi Hills lie to the East almost outside the border of India. The churches there were the outcome of the life and work of a solitary pioneer, HAJOM KISSOR SINGH, who by his own reading of the New Testament and thinking, broke away from Calvinism and became Unitarian. He founded various Churches among the Hills, translated the scriptures and compiled a Unitarian hymn-book, and kindled to-day a fervour which is surprising, considering how little they have ever seen of a white Unitarian. It is an entirely different movement from the Brahmo-Somaj being purely Unitarian Christian. Mr. Ratter stated that he had carefully avoided reference to politics in any way. Unfortunately for England, whatever the reason, the old affection for England, expressed by Chunder Sen, had gone, the words which he used then, would not now be used. Indians did not love England to-day. But, a kindly sympathetic approach would be warmly welcomed. The intense religious devotion of the Indians was most impressive. Mr. Ratter pleaded that this contact with India which had been renewed, should be maintained. There were immense possibilities for good work, for work which might be done by women. The Khasi Hill people were only poor. In one place, a church was kept open by the devotion of a single woman, who was always there, whether others were there or not; this church had a wall of keresone tins; and any help in building churches would be tremendously welcome. Mr. Ratter concluded very impressively by giving in native words the greeting from the Khasi Hills, he had been asked to convey.

ULLIN.



Work, so that the world may be the better for your living in it. Love all, but love most those who are unloving, for their need is the greatest. Protect the weak, and shelter the homeless; forget not our younger brethren of the animal kingdom, that they may develop our higher qualities, and thus co-operate . . . . in working for swifter evolution.

ANNIE BESANT.

(In an autograph album).

OBITUARY.

Mr. Ben Galbraith, Glenarm.

The Glenarm Congregation has lost another old member by the death of Mr. Galbraith, which took place at his residence, The Glore, Glenarm, on Monday morning, 18th April, 1932, after a brief illness. He was a man who was well liked by his friends and neighbours. Mr. Galbraith, who was in his 79th year, was a firm believer in life out-of-doors which he enjoyed to the full. If the weather proved unfavourable for agricultural pursuits, as often happened, his faith in the goodness of his Heavenly Father never wavered, believing that in God's good time there would still be a seedtime and a harvest. A large and representative gathering followed his remains to their last resting place in the Old Meeting House Green, on Wednesday afternoon, 20th April, 1932. His minister, Rev. J. A. Miskimmin, B.A., conducted a short service in the house, also in the Meeting House and at the graveside. Miss Lily Robinson kindly presided at the organ, and at the close of the service, played "The Dead March in Saul." His wife predeceased him three years ago. To his son and daughter, two of our best workers, and to the other relatives, we tender sincere sympathy in their bereavement.

REPORTS.

Mountpottinger.—The thanks of the Church Committee are returned to Mrs. Ashworth and Mrs. Linton for their respective gifts of tablecloths to replace those used for the Communion Table which after being in service for a number of years are now worn out. Gratitude is further expressed to those faithful members of the Women's League who gave the Church and Schoolroom a thorough springcleaning with brush and vacuum machine. The Annual Floral Services have been arranged for June 19th, when we hope to receive the support of our friends from other churches.

Larne.—By way of closing their winter session on April 6th, the members of the Larne branch of the Women's League, that active and beneficient organisation connected with the Non-Subscribing Presbyterian Church, promoted an "American Tea," which proved most profitable as well as entertaining. In addition to a large attendance of the Larne Old Presbyterian Congregation there were representatives present from Belfast, Ballyclare, Ballycarry, Raloo and Glenarm. The proceedings commenced with praise and prayer, after which the Rev. John Begg, minister of the congregation, expressed pleasure in seeing so many of their friends from other branches present that evening, and he hoped they would all thoroughly enjoy themselves. Gifts of various kinds had been brought by those attending, and these having been attractively arranged on the stalls, for a while the business of buying and selling was the dominant interest. Subsequently a bountiful tea was dispensed, following which an excellent programme was presented, including the fo lowing items :—Songs by Miss M. Bailie and Mrs. J. Magill ; Duets by the Misses Jean Esler and A. Lang ; Recitations by Miss Louie Bailie, and Dances by Miss Maureen Robinson. During an interval in the evening's programme Miss Moore (Vice-President of the Larne branch) asked for the attention of all present, and in a few well-chosen words she expressed the appreciation of the Women's League for the help and encouragement given to them by their minister. On behalf of the branch she asked Mr. Begg to accept a token of their goodwill and esteem. (This took the form of a very handsome "Grandfather Clock," bearing the name and trade mark of a well-known Aberdeen clockmaker of the eighteenth century – an enhancement of the value of the gift in the regard of Mr. Begg, who also hails from the famous Northern City). Mr. Begg, who was obviously completely taken by surprise, said he could not find works to adequately thank his friends for their kindness. Nothing that he had done for the League was in any way worthy of such kind recognition. He was fully aware of the splendid services of the Women's League for that congregation and for the Church as a whole, and what service he had given was the least he could be expected to give to such a helpful organisation. He recognised that their gift was to his wife as well as himself, and it would be thoroughly prized by both of them. In the future as in the past anything he could do to assist the League would be done heartily and ungrudgingly.

We are pleased to be able to report that from the proceeds of the American Tea, the Women's League was able to hand over £6 towards the Bodel-Mackenzie Fund.

Sunday School Conference will be held at Larne, on Saturday, 4th June, 1932, at 3 o'clock p.m. Speaker—Rev. J. Shaw Brown of Clough. Subject—"The Religious Childhood of Robert Louis Stevenson." The Moderator—Rev. G. J. Slipper, will preside. Train—Ex-Belfast L.M.S.—1-30 p.m.

Belfast, York Street.—Rev. A. L. Agnew, B.A., preached the sermon for the London District Assembly, at Essex Hall, London, on 27th April. He is also to preach at King's Chapel and Arlington Street, Boston, amongst numerous other engagements. He hopes to be back by the beginning of July. During the Minister's absence the pulpit of York Street will be occupied in the mornings by Laymen and in the evenings by Country Ministers. Communion was observed on Sunday, the 8th May. Once more there was a record attendance at this solemn service. Although no advertisement had been made there was a full attendance on Sunday evening, notwithstanding the absence of many of our members in the country. The Swimming Club is as well attended as ever. The Guild continues as usual. The chief event of the month was the production of "Macbeth" by the Dramatic Society. The play was given on four evenings and we were glad to welcome a good number of friends from Raloo, Dromore, Ballyclare and other country congregations. The production involved considerable work in the way of scenery, costumes and effects, all of which was done by the members who use the church during the day time. Several improvements have been made in the church since last year. The main stairway has been covered in rubber as well as the church aisles. The expense of this has been met by direct contributions from members. The men made themselves responsible for the church and the women for the stairs. The Ulster Hall Service has been fixed this year for September 25th. We hope country friends will note this date.

Holywood.—A Sale of Work, organised by the Sewing Circle, was held on Friday, April 29th, in aid of the church finances. Thanks to many good workers, well supported, the amount realized was £100. The following is a list of the stallholders, etc.,—Fancy and Needlework—Mrs. W. Patterson and Mrs. James Shannon, jun.; Cakes—Mrs. R. Steele, Mrs. W. J. Harvey, Mrs. George Henderson and Mrs. Hugh Shannon, jun.; "White Elephants"—Mrs. Omar C. Nelson and Miss Nelson, Lady Campbell, Miss Malcolm and Miss Betty Patterson; Young People's Stall—Miss Edith Henderson, Miss R. Harvey and Miss M. Shannon; Women's League Stall (Household Goods)—Mrs. W. Shannon, Mrs. Clark, Mrs. Haires and Miss Betty Shannon (Sweets)—Mrs. Lockett and Mrs. F. A. Robinson; Fairy Well—Misses S. and E. Meneely (Fairy)—Sheila Armstrong; Teas—Mrs. Sharman D. Neill, Misses K. and O. Neill, Miss Patricia Williams and Misses Jean and Peggy Shannon; Bean Bags—Mr. W. Harvey; Bagatelle—Messrs. K. Robinson and Craig Grainger and Master W. Patterson. The Sunday School Flower Service was held according to custom on the first Sunday in May. The children brought flowers which were afterwards sent to the Children's Hospital, Belfast and also contributed £1 12s. 0d. to the "Sunday School Cot" in the Hospital. The service was conducted by the minister.

Published on the last Saturday of the month; copy for the printer should be sent *to the Editor* not later than the 20th. Editor: Rev. John Barron, Ballywalter, Co. Down.

Great readiness with words is often fatal to understanding. The eloquent speaker may entrance his audience and deceive himself.

— The Unitarian and —
Free Christian Laymen's League.

—:o:—

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon, Sec.
19 Linen Street, Belfast.

LE SOIR, of Brussels, in the issue of March 16th last is responsible for the statement with regard to an investigation which is organised by *Le Fe eration dentaire Internationale*, which has its headquarters at The Hague. Each investigator who enters for the award which is offered in connection with the research must undertake experiments on at least two dogs, in which the teeth of the victims are to be drilled, the nerves removed and the canals infected with pus from human dental disease, after which the teeth are to be stopped. All the teeth are to be infected but those in the upper jaw are to be left untreated. Those in the lower jaw will be subjected to treatment at the end of three months, and, *after a period of eighteen months, i.e. one year and a half*, the dogs are to be killed and their teeth examined. Dr. Charmak of Berlin, a dentist, says that there is no doubt that countless animals will be subject to this torture owing to the widespread publicity which is being given to the research and for which the prize is 1,000 dollars and a gold medal.

"The abstraction we call Christianity is non-existent apart from the teachers who expound, and the people who accept it. In last analysis it depends less upon the 'Faith once for all delivered to the Saints' than upon what the 'Saints' are capable of making it."

CHARLOTTE E. WOODS.

God is Light, Light is God. Man is Light. All is Light. A new meaning to the ancient Egyptian exhortations: "Look for the Light!" "Follow the Light!" Perceive and learn to be at-one with the Light of God in all things. I look upon the world, I see the world in terms of Light. God-Light in manifestation in man-light, in rock-light, in tree-light, in creature-light. All is light—a blinding glory at the centre, translated into colour as it radiates towards its circumference. The blinding glory everywhere—the God-Light—the blazing seed of futurity in each individual thing in every kingdom. And the light-seed breaks up its whiteness (the word seems wrong, but "Lightningness" is awkward) into the colours of the spectrum.

DR. ARUNDALE.

Once a man came to a sage and said to him: "I have a few moments of leisure; please tell me concerning truth." And the wise man said: "First control your body, make your mind clean as snow; and finally suppress sternly all knowledge." Knowledge is the acquisition of information, but wisdom is of your own experience.—*Krishnamurti.*

Beware of the dramatic instinct in man. It sets up magnificent shadows; without the substance, it speaks with the phrases of wisdom.

EUCHARIST, a service of thanksgiving "for the holy vine of David Thy servant, which Thou hast made known through Jesus Thy servant. And for the bread which is the Life and Knowledge which Thou hast made known through Jesus Thy servant'"

JUSTIN (C.83 A.D.)

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We find (the Unitarian name) in customary use as the received translation of the Arabic *Muahid* (Mohammedan); and as such it crops up in our own literature as synonym for Moslem, *e.g.* in Gibbon's pages, in Wesley's well-known intercessory hymn, and more recently in one of Pusey's treatises.

ALEX. GORDON.

* * *

All must ultimately be well with a world that is part of the divine Wholeness. Old John Selkirk, the Scotch minister, who went out with some early pioneers to Canada, prayed on his departure a prayer which might well become the Prayer of the New Age, as it advances into untried experiences in the journey of evolution:

"O Thou Life that we call God, why need we ask that Thou shouldst go with us? Where we are, there Thou art. But consciousness of that great Fact, O God, O Life, O All in all, we, praying with Thee and Thee with us, do wish and will that consciousness."

AMEN.

"Christianity Reborn."

* * *

People are apt to rub their eyes when they read that, in the sixteenth century, those who now are called Unitarians were denominated Trinitarians, and that in the Papal bull *Coena Domini*, as issued on Maunday Thursday by successive Popes, from Gregory XIII in 1583 to Clement XIII in 1768, Trinitarians are associated with Anabaptists and Apostates as outcasts from the Faith.

ALEX. GORDON.

* * *

If to live forever in the future demands that we must have lived forever in the past, there is really nothing against this: "End and beginning are dreams;" mere phrases of our earthly foolish speech. But taking things as they seem, nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another; but so does distance, absence, or even sleep. Birth gave to each of us much, death may give very much more, in the way of subtler senses to behold colours we cannot here see, to catch sounds we do not hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organised society and a governed multiform State.

SIR EDWIN ARNOLD.

My life is a part of God's life, and my bodies of his manifestation. I am, therefore, as necessary to God as He is to me, and He will give me all the help I earn. Evolution is God's plan for the universe of which I am a part, and I am proceeding toward a goal of unimaginable power and glory, at a speed which depends wholly upon my own efforts.

GEORGE B. LAKE, M.D.

* * *

I believe in the Universal Life, "One without a second," manifesting as the Great Architect of the Universe, the Logos, the Emanator, Preserver and Regenerator of our universe . . . and in that upward sub-human and human evolution from the simple to the complex, from nescience to knowledge, from imperfection to relative perfection, within the inviolable laws of nature, which express the conditions of the manifestation of the Universal Life through the Great Architect of our universe.

ANNIE BESANT.

* * *

Keswick Convention puts emphasis on life and act. It declares that there is no dividing line between the sacred and the secular, that the menial duties are just as much an act of worship as those in the so-called highest ministry at home or abroad—Rev. W. W. Martin.

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* * *

BELLS

The God who made denial
  Has made fulfilment too,
And failure falls for trial
  Of what success should do.
I heard church-bells one morning
  In answer to my need,
And half their song was warning,
  And half was just "God-speed."

And now I know disaster,
  And shames beyond recall,
And hopes that wither faster
  Than any flower at all—
But still the bells are chiming
  Their message to my mind:
"Are hills too high for climbing?
  Are seas too far to find?"

GERALD GOULD.

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